

CERTAINE
JL
GRIEVANCES;
WELL WORTHY
THE SERIOUS CONSIDERA-
TION OF THE RIGHT HO-
NORABLE AND HIGH COURT
OF PARLIAMENT.

Set forth by way of Dialogue, or
Conference betweene a Countrey Gentle-
man, and a Minister of Gods word; for the satis-
fying of those that doe clamour, and maliciously
revile them that labour to have the
errors of the Booke of Common
Prayer reformed.

By LEVVES HEVVES, *Minister
of Gods Word.*



Printed in the Yeare 1640.

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GREENGLASS

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A
**DIALOGVE OR
CONFERENCE, BE-
TWEENE A COVNTREY**

Gentleman, and a Minister of Gods
word, about the Booke of
Common Prayer.

Gentleman.

I Am very glad that I have met with you, and
did long to speake with you, that you might
satisfie me in some things, concerning the
booke of Common Prayer; therefore I pray
you, tell me truly (as I hope you will) is
there any thing in it, contrary to Gods word?

Minister. Yes verily, it is full of Popish errors,
and doth appoint horrible blasphemies, and lying
fables to bee read to the people, in stead of Gods
holy word, and hath caused the Church of *Eng-
land* to groane under the abominations of the
Church of *Rome*, even from the infancie of it, in
Queene Elizabeths time, untill this houre; and now
there is great hope, that a time of refreshing and
deliverance is at hand, through the blessing of God,
on this Parliament.

A 3

Gent.

Gent. I never heard any blasphemie, or lying fable read in the Church.

Min. I thinke so, because (it may bee) that you were never in the Church on those dayes, wherein they are appointed to be read.

Gent. Upon what dayes are they appointed to be read.

Min. On the fourth of October, in the forenoone, it appointeth an horrible blasphemie to bee read for the first lesson, out of the 12 of *Tobie* and the ninth verse; where it is written, that *Almes* doe save from death, and purge away all sinne: which is a maine ground of Popery, and an horrible blasphemy against Christ and his blood, that clenseth us from all sinne, 1 *John* 1. 7.

Also in the 15. verse of that chapter, it is written, that there are seven Angels, that doe present our prayers, which is an other horrible blasphemie against Christ, who only doth present our prayers, *Rev.* 8. 3; 4.

Gent. These are horrible blasphemies indeede, I pray you let me heare some of the fables that are in it.

Min. On the fourth of *October* in the afternoone it appointeth a lying fable to bee read out of the 11. of *Tobie*, where it is written, that *Tobie* going to the doore to meete his Son *Tobias* comming from *Rages* did stumble, and that his sonne ran unto him, and laid the gall of a fish to his eyes, and that the whiteneffe did scale off, and hee restored to his sight.

On the 30. of *September*, another lying fable is appointed to be read of an Angell that was sent to
scale

scale the whitenesse from his eyes, and to give Sara the daughter of Raguel to his sonne Tobias in marriage, and to bind Asmodeus an evill spirit, that was in love with her, and had killed seven men that had beene married unto her.

On the first of *October* an other lying fable is appointed to be read, how Tobias being about to send his sonne Tobias to Rages in Media for a wife, did bid him go and look for a man to goe with him, & that he went & found an Angell, & brought him to his Father, who promised to give the Angell wages, and agreed with him what hee should have by the day, and sent him with his sonne and his dog.

On the third of *October* another lying fable is appointed to be read, how Tobias being come from Rages did call the Angell unto him, & bad him take a servant and two Camells, and goe to Rages for money, and that the Angell went and carried writings, which he delivered to Gabael, who brought baggs of money sealed up, which hee delivered to the Angell.

Gent. O horrible, how have the Bishops deluded King Edward the sixt, Queen Elizabeth, King James, and our gracious King Charles, and the whole estate, and made them beleeye, that there was nothing in the Service Book contrary to Gods word. God Almighty delivers us from them: now that you have shewed me the blasphemies and lying fables; shew also what are the Popish errors that are in it, and first tell me, whether the Service Book doth command, that all both Ministers and people shall bow their bodies, when the name Jesus is read?

Minj.

Min. The Bishops onely, without any warrant from God, but from the Pope.

Gent. I have heard that the Name Iesus was a common name among the Jewes, was it so?

Min. Yes, *Syrach* of *Ferusalem* had a son whose name was Iesus, *Eccles.* 50. 23. also *Ioshua* the son of *Nun* was called Iesus, *Acts* 7. 57. and one of *Saint Pauls* fellow labourers was called Iesus, *Col.* 4. 11.

Gent. Why doe the Bishops make an Idoll of the name Iesus, by causing men to bow their bodies, and to put off their hat when it is read?

Min. Because they mistake the word of God, where it is written, that at the name of Iesus every knee shall bow, both of things in heaven, of things on earth, and of things under the earth, *Phil.* 2. 10.

Gent. What is the name of Iesus?

Min. As by the name of our gracious King *Charles* is meant, not the name *Charles*, (which is a common name) but the authority and power that God hath given him over all people within his owne dominions, as when men are prest to the Kings service, they are prest in the Kings name, that is, by vertue of authority and power from the King, even so, as by the name of King *Charles* is meant his authority and power, &c. so, by the name of *Iesus* is meant the authority and power, that God hath given him over all things in heaven and in earth, and under the earth.

Gent. What is meant by things in heaven?

Min. By things in Heaven are meant the holy Angels and soules of the faithfull, that have no knees.

Gent.

Gent. What is meant by things on earth ?

Min. By things on earth, are meant all mankind living on earth, whether they be Elect or Reprobate.

Gent. What is meant by things under the earth ?

Min. By things under the earth, are meant the devills and damned soules in hell.

Gent. What is meant by bowing of the knee ?

Min. By bowing of the knee is meant subjection, *Isa.* 45. 23. and not bowing of the body, when the name *Iesus* is read ; as Pope *Anastatius* did command, *An.* 404.

Gent. What is meant by bowing of every knee, of things in heaven, of things on earth, and of things under the earth ?

Min. Thereby is meant, that all the holy Angels and Saints in heaven, and all mankind on earth, and all the Devils and damned soules in hell shall submit themselves to Christ, and acknowledge him to be Lord of all, and to have power over all, to save and to condemne whom he will.

Gent. What doe you thinke of them that kneele when they receive the Communion bread ?

Min. The Papists say, that they are Idolaters, because they kneele, and doe not beleeve the reall presence as they doe.

Gent. Who was the first that brought in kneeling ?

Min. Pope *Honorius*, about the yeare of our Lord, 1220. after that the error of Transubstantiation was hatcht at the Councell of *Lateran*.

Gent. I have read in Gods word, that the Apo-

stles did not kneele when Christ himselfe delivered the bread unto them. I have read also in the booke of Martyrs, that the ancient Councells in the Primitive Church did make Canons against kneeling, lest it should prove an occasion of Idolatry, ought not wee to conforme our selves to our Saviour Christ and his Apostles, and to the Christians of the Primitive Church, rather then to the Devils Vicar generall the Pope?

Min. Yes verily; for it is grosse hypocrisie in us to make a shew, as though we were more godly and zealous then the Apostles and Christians of the Primitive Church.

Gent. What other error doe you finde to be in the Service booke?

Min. The interrupting of the Minister by the Clarke, and the whole Congregation, is a foule error, and such an error and confusion, as doth much offend God; and that therefore many are unwilling to come into the Church, till the Service be all read.

Gent. How doe they interrupt the Minister?

Min. By rehearsing his words with a lowd voice, and by taking words out of his mouth, and by mingling their prayers with his. The Minister when he prayeth, is the mouth of the people, speaking to God for them: therefore they ought to be silent, till he hath done speaking, and then to say *Amen*. 1 Cor. 14. 16. and not to interrupt him by rehearsing every word after him, as in the Confession of sinne, when the Minister saith, Almighty and most mercifull Father, we have erred and strayed out of thy

thy wayes, like lost sheepe: and in the *Litany*, when he saith, O God the Father of heaven, have mercy upon us miserable sinners; the Minister must stop, and be silent; till the Clarke and people, have with a lowd voice rehearsed every word after him; in which time, it is impossible for the Minister to keepe idle and by-thoughts, from comming into his minde.

Also, when he prayeth for the King, saying, *Lord save the King*, they interrupt him, by mingling their prayer with his, saying, *And mercifully beare us when we call upon thee*. The Minister being interrupted and put out, in praying for the King, doth pray for Ministers, saying, *Indue thy Ministers with righteousness*; they doe then also interrupt him, by mingling their prayer with his, saying, *And make thy chosen people joyfull*.

Throughout the whole *Litany* they do interrupt him by mingling their prayers with his. They doe also, without any warrant from God, but from Pope *Hermisdas*, interrupt the Minister, when he readeth the Psalmes, by taking every other verse out of his mouth, to reade it for him with a loud, hacking and confused noise, especially in Countrey Churches, where the people cannot reade well.

The Minister when he readeth or preacheth Gods word, is the mouth of God, speaking to the people, therefore they ought to be silent, and to hearken with reverence.

When they reade the eighteenth, nineteenth, and twentieth verses of the fiftie Psalme, they are likened by some to women scoulding and accusing one another.

another. The Clarke and people doe beginne to scould with, and to accuse the Minister, saying, *When thou sawest a theefe, thou consentedst unto him, and hast been partaker with adulterers*; then the Priest accuseth the Clarke, saying, *Thou hast let thy tongue speake wickednesse, and with thy tongue thou hast set forth deceit*; then the Clarke and people doe set upon the Minister againe, and doe accuse him, saying, *Thou sittest and speakest against thy brother, yea, thou hast slandered thine owne Mothers sonne.*

Gent. I remember that in the Churching of women, the Minister is called Priest, tell me, I pray you, is that name a fit name for a Minister and Preacher of the Gospell.

Min. No verily; For we reade in Gods Word, of no more orders of Priests, but of two, the order of *Aaron*, and the order of *Melchisedech*.

Of the order of *Aaron*, were the Leviticall Priests, whose office was to offer Sacrifices, which together with the Sacrifices was abolished in Christ his death.

Of the order of *Melchisedech* was Christ onely, and shall remaine Priest for ever.

A third order of Priests is to be found no where, but in the Masse-booke, and in our Service-booke.

The name Priest, belongeth to every Christian man and woman, as well as to the Minister, according as it is written, *Revel. 1. 6.* that *Christ hath made us Kings and Priests unto God*: the meaning is that Christ hath made all the Elect, (men and women) Priests; to offer the Sacrifices of praise, and of thanks unto God.

Gent.

Gent. What doe you thinke of the Priest and Clarke, when they doe Church a woman?

Min. I will not tell what I thinke, but I will tell you what some doe say.

Gent. What doe they say?

Min. They say that the Priest is like a witch.

Gent. Why doe they say that the Priest is like to a witch?

Min. Because he doth as a witch doth, when she saith the Lords Prayer.

Gent. What doth a witch when shee saith the Lords Prayer?

Min. She leaves out these words, *but deliver us from evill*, and so doth the Priest, when hee doth church a woman.

Gent. Why will not a Witch say these words?

Min. Because the devill will not let her, till shee hath bewitched so many as he would have her: For by the evill that is praid against in that petition, is meant the devill, and the sinne whereunto he tempteth: therefore the devill will not have her to say these words, because when shee saith them, shee prayeth, that God will deliver her from him; and the witcherie whereto he tempteth her.

The Priest doth also skip over the conclusion of the Lords Prayer, *for thine is the Kingdome, power and glory*: and therein also they say that hee is like to a witch, when she doth say her Creede; for when she saith the second Article, *And in Iesus Christ his onely sonne*, shee skips over these words, *our Lord*, and so doth the Priest slip over the conclusion of the Lords Prayer.

Gent. Saint *Luke* leaves it out, therefore the Priest may leave them out, *Luke* 11. 4.

Min. It followeth not, that therefore the Minister may leave them out, for Saint *Luke* did not write any thing of himselfe, but what the holy Ghost would have him to write.

Gent. Why would not the Holy Ghost have him to write them?

Min. Because it was sufficient, that Saint *Mat.* them had writ them, *Mat.* 6. 13.

Gent. Some doe thinke, because Saint *Marke* and Saint *Iohn* doe make no mention of the Lords Prayer, that therefore the Minister may omit the reading of it, and that because the Evangelists and the Apostles did not use to say it as a prayer, therefore none, neither Minister nor People ought to use it as a prayer.

Min. The truth is, that our Saviour Christ did make it for all Christians to use as a prayer, and also for a patterne to pray by.

Gent. Where doe you finde that our Saviour Christ would have it used as a prayer?

Min. In the 11. chapter of the Gospel written by Saint *Luke*, and the second verse, where it is written, that our Saviour said; *When you pray say, Our Father which, &c.*

Gent. Where doe you finde that our Saviour would have it used for a patterne?

Min. In the sixt chapter of the Gospel written by Saint *Matthew*, and the ninth verse, where it is written, that our Saviour said; *After this manner pray you, Our Father which, &c.*

Gent

Gen. Why will not the Witch acknowledge Christ to be the Lord?

Min. Because the devill would have her to take him, and not Christ for her Lord.

Gen. Why doe some say, that the Priest and Clarke when they doe Church a woman, are like to a couple of Players acting their parts?

Min. Because the Priest doth skip over these words, *but deliver us from evill*, and doth leave them to the Clarke to say for his part; and as soone as the Clarke hath said them, the Priest saith, *Lord save this woman thy servant*; then the Clarke comes in againe, with his part saying, *which putteth her trust in thee*; then the Priest, as though hee would not have the woman to put her trust in him, turns her over to the Clarke, and bids him bee unto her a strong Tower: then the Clarke answereth and sheweth wherein saying, *from the face of their enemy*.

Gen. This is a very strange kind of giving God thanks for Womens safe deliverance; from the paine and perill of child birth.

Min. It is indeede, and no small grieve to honest women; not onely because there is no thanks given to God for their safe deliverance from the paine and perill of child birth; but also, because thanksgiving is turned to a Jewish kinde of purification: for they must come with a vaile to cover their faces after the Jewish manner, signifying thereby, that by child-bearing they were made uncleane: and that they were ashamed of their uncleanness; or that they had plaid the harlots, and were ashamed

to shew their faces; and *Juda* thought that *Thamar* was an harlot, because her face was covered with a veile, *Gen. 38. 14, 15.*

It is a great offence, not onely to honest women, but also to every true Christian man, to see his wife goe to the Church like a Iew, or like an Harlot.

Gent. Many doe say, that the manner of administering the holy Sacrament of Baptisme prescribed in the Service Booke is very absurd, and full of popish errors, and so rediculous as they cannot but laugh at it; I pray you tell me, what doe you finde in it to be so absurde and ridiculous, as they can not but laugh at it?

Min. The interrogatories ministred to infants that have no understanding; and the answer of the Godfathers and Godmothers are so absurd and ridiculous, as they cannot but laugh at them: as first, the Minister must examine the infant, and aske him, if he doth forsake the divell and all his workes, the vaine pompe and glory of the world; the covetous desires of the same, the carnall desires of the flesh, so as hee will not follow nor be led by them: hee must also aske him, if hee doth beleeeve all the Articles of the Christian faith, and if hee will bee baptized in that faith?

Gent. Were not these interrogations administred to infants in the Primitive Church?

Min. No, these or the like were then administred to such as were of yeares, when they were converted and came to be baptized, and afterwards commanded by the Pope to bee administred to infants.

Gent.

Gent. What answer doth the Godfathers and Godmothers give?

Min. They give no answer, but doe counterfeit the Infants voice (as if he were a conjured Ghost) speaking within them, and answering to the first interrogation, concerning the Devill and all his workes, the vaine pompe and glory of the world, the coverous desires of the same, and the carnall desires of the flesh, that he doth forsake them all; and to the second and third, concerning the Articles of the Christian faith, that he doth beleeve them all; and that he doth desire to be baptized in that faith.

Gent. What doth the Minister after he hath received these feigned answers?

Min. He doth baptise the Infant, and doth marke him on the forehead with a Crosse, which doth offend many, because they take it to be the marke of the Beast, mentioned *Rev.* 14. 9.

Gent. Why doe they take it to be the marke of the Beast?

Min. Because there is no one thing in all Popery, set on the forehead, and on the hand, but a crosse; made on the forehead by the Priest in Baptisme, and by the Bishop on the right hand in Confirmation, saying, *Signatum, Christi, in manu tua dextra trado tibi*; therefore they say, that it is a marke wherewith the Beast doth cause all that are of his Church to be marked; according as it is written, that he hath made all, both small and great, rich and poore, bond and free, to receive a marke on the forehead, and on the right hand, *Rev.* 13. 16.

It is written, *Rev. 14. 9.* that if any receive his marke on the forehead, and on the hand, he shall drinke of the Wine of the wrath of God, therefore some doe keepe their children unbaptised, rather then have them marked with the mark of the beast.

Gen. What fault doe they finde with the prayers that are made at the administration of Baptisme?

Min. They finde fault with the Popish errors that are in them, as in the first prayer before Baptisme, it is written, that God hath sanctified the foud *Jorden*, and all other waters, to the mysticall washing away of sinne. The truth is, that there is no mysticall washing away of sinne in water, but a reall and true washing away of sinne in the blood of Christ, *1 Joh. 1. 7.* The water in Baptisme doth but signifie, that as foule things are washed and made cleane in water, so the soules of the Elect, defiled with sinne, are made cleane in the blood of Christ, *1 Joh. 1. 7.*

In another prayer, the Minister prayeth that the Infant may receive remission of finnes, by spirituall regeneration. The truth is, that the children of God have their finnes forgiven, and are sanctified by faith, *Rom. 5. 1.* and not by spirituall regeneration, which is but an effect of faith, purifying the heart, *Act. 15. 9.* or to speake more plainly, it is God that justifieth, *Rom. 8. 33.* by accepting of the sufferings and obedience of Christ, as a sufficient reeompence and satisfaction, and doth by faith assure the hearts of his children, that for the merits of the sufferings and obedience of Christ, his wrath is pacified, and his Justice satisfied.

In

In another prayer, thanks is given to God for regenerating the Infant with his holy Spirit. The truth is, that the children of God doe receive the Spirit of God to regenerate them, not by sprinkling of water in Baptisme, but by hearing the Gospell preached, 2 Cor. 3. 8. *Act.* 10. 44. To make mention of all the Popish errors that are in other prayers and Collects, would be too tedious.

Gent. What doe they say of the Catechisme in the Service booke?

Min. They say, that it is full of Popish errors, as first in the Rubrick before the Catechisme, it is written, that Children baptized, have all things necessary to salvation, and are undoubtedly saved. The truth is, that they have no knowledge of sinne, nor of the wrath and curse of God due to sinne, nor of Christ, nor of the Articles of the Christian faith, and therefore have neither faith nor repentance, without which none can be saved. It is true, that Infants, borne of the Elect, are undoubtedly saved, by vertue of Gods everlasting covenant of grace, so many as are of the number of the Elect, I say, so many as are of the number of the Elect, because many of the Elect, that are now Saints in heaven, have brought forth children that are Reprobates and damned soules in hell. For, *Adam* had *Cain* as well as *Abel*, and *Abraham* had *Ishmaell* as well as *Isaac*, and *Isaac* had *Esau*, whom God hated, as well as *Jacob*, whom God loved.

Gent. This error, you say, is in the Rubrick, what error is in the Catechisme?

Min. In the Catechisme, it is affirmed, that Christ

hath

hath redeemed all mankind. The truth is, that Christ came into the world, not to redeem all mankind, but the Elect onely; therefore the Evangelist *St. Luke* setting forth the genealogie of Christ, beginneth from *Joseph*, and ascendeth to *Adam*, and from *Adam* doth descend to *Sheth*, who was the first of the Elect that was borne after the death of *Abell*, and maketh no mention of *Cain*, nor of any of his posteritie. And *St. Matthew*, beginning from *Abraham*, and from *Abraham* descendeth to *Isaac*, and from *Isaac* to *Jacob*, and maketh no mention of *Ismaell*, nor of *Esan*, nor of any that came of them.

Also our Saviour Christ saith, that he gave his life a ransom for many, *Mat. 20. 28.* and that his blood was shed for many, *Mat. 26. 28.* He doth not say, that his blood was shed for all mankind, but for many, that is, for the Elect onely, who are many, though but few in comparison of the multitude that are Reprobates.

It is also affirmed in the Catechisme, that we are made the children of God in Baptisme. The truth is, that whosoever is now a child of God, before he be baptised, shall never be a child of God, because all that are the children of God, were (before the world was) made the children of God, by vertue of Gods eternall decree of election. It also affirmeth, that there are two Sacraments generally as necessary to salvation; intimating that the Sacraments are necessary to salvation, so as if a child die before he be baptised, he shall be damned, which is the cause that Midwives doe take upon them to baptize. Intimating also, that there are more Sacra-

ments

ments then two; therefore it is written in the Rubrick before the Communion, that every Parishioner shall communicate thrice in the yeare, and also receive the Sacraments; meaning the five Popish Sacraments. For there are none other.

It affirmeth also, that Godfathers and Godmothers, doe promise and vow three things; first, that the Infant shall forsake the devill and all his works, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that he shall beleve all the Articles of the Christian faith; thirdly, that he shall keepe Gods holy will and commandments, and walke in the same all the dayes of his life; which no man is able to doe of himselfe.

The truth is, that the Godfathers and Godmothers, doe neither promise nor vow, that the Infant shall doe these things.

Gent. What then doe they say to, *Min.*

Min. They doe nothing, but counterfeite the Infants voice, as if he were a conjured Ghost within every one of them, speaking and saying, that he doth all these things.

Gent. Are there any other things that doe offend and discourage the people from comming into the Church till service be all read?

Min. Yes.

Gent. What are they?

Min. They are the perverting of the meaning of the holy Ghost, in many places of the *Psalmes*, *Epistles*, and *Gospels*, by putting in, and leaving out of words, and also of the meaning of our Saviour Christ in many places of the *Revelation*.

Gent. Wherein is the meaning of the holy Ghost perverted, by putting in and leaving out of words?

Min. In the Psalm 106. 30. *Phineas* prayed, are put in for *Phineas* executed judgement. Psal. 105. *Not obedient*, are put in for, *not disobedient*. Psal. 125. these words, *The rod of the ungodly commeth not on the lot of the righteous*, are put in, for *reflects not on the lot of the righteous*. In the Epistle on monday in Easter weeke, these words, *Israel remembered*, are put in, for, *He*, that is, *God remembered*. To make mention of all the places in the *Psalmes*, *Epistles*, and *Gospels*, would be too tedious.

Gent. You said, that the service Booke doth pervert the meaning of Christ in diverse places of the *Revelation*, I pray you shew me some of those places.

Min. The fourteenth Chapter is appointed to be read on Childermasse day, after the Popish manner, for an Epistle, of purpose to pervert the meaning of Christ.

Gent. What was the meaning of Christ in that Chapter?

Min. The meaning of Christ in that chapter, was, and now is, to shew, that in time of greatest persecutions, when the heathen persecuting Emperours, and after them the Popes did rage most against the Christian Religion, and professors thereof, Christ had his Church (though invisible) 144000 preserved by him, and kept chaste and undefiled with spiritual fornication of Idolatry.

Gent. How is the meaning of Christ perverted?

Min. By misapplying that to children, slain by *Herod*, which was written of Christians persecuted and

and slaine by the Heathen persecuting Emperours and Popes.

Gent. Why doth the Pope pervert the meaning of Christ, by misse-applying that to the children slaine by *Herod*, which was written of Christ and his Church, persecuted by the Heathen Emperours and the Popes.

Min. The Pope, and so many of our Lord Bishops, as are Popish, doe pervert the meaning of Christ, by causing that Chapter to be read on Childermasse day, of purpose to keepe weake Christians in blindness, so as they shall not be able to give an answer to the Papists, when they shall ask them, where their Religion and Church was an hundred yeares agoe, before *Martin Luthers* time.

Gent. What other meaning had Christ in that Chapter?

Min. His meaning was to shew that in his good time, he would give a free passage, and good successe to the preaching of the Gospell, as (thanks be to his holy Majestie) it hath had in many Kingdomes since *Martin Luthers* time, and shall have every day more and more.

Gent. I am glad to heare this, I pray you goe on, to shew where the meaning of Christ is perverted.

Win. On Michaelmasse day, the twelfth Chapter, from the seventh verse to the thirteenth, is appointed to be read for an Epistle, it being no Epistle, but a prophetic of a battell fought in heaven, betwene *Michael* and his Angells, and the Dragon and his Angels, and of the victory that *Michael* and his Angels, had over the Dragon and his Angels;
and

and of the casting of the Dragon and his Angels out of Heaven.

Gent. What is meant by Heaven?

Min. By heaven is meant, not the highest heaven, but the Church of Christ militant here on earth.

Gent. What is meant by *Michaell* and his Angels?

Min. By *Michaell* and his Angels are meant, Christ and his true followers, especially, the faithfull Preachers of the Gospell.

Gent. What is meant by the Dragon, and his Angels?

Min. By the Dragon and his Angels, are meant, the Devill, and the Heathen persecuting Emperours, and the Popes.

Gent. What is meant by the battell?

Min. By the battell is meant persecutions, raised by the Heathen persecuting Emperours, and the Popes, and popish Princes, against the Christian Religion, and the professors thereof.

Gent. What is meant by the victory, that *Michael* and his Angels, had over the Dragon and his Angels.

Min. By the victory, is meant the victories that Christ gave to *Constantine* the Christian Emperour, and that he hath, doth, and daily will give to Christian Princes, fighting his battell against Antichrist, and his partakers, and to the faithfull Preachers, against false Teachers.

Gent. What is meant by the casting of the Dragon and his Angels out of heaven?

Min. Thereby is meant the utter confusion and

over-

overthrow of Antichrist, by the spirit of Christs mouth, that is, by the preaching of the Gospell, so as he shall be deprived of all dignitie, and shall have no place in heaven, that is, in the Church of God, to domineere any more, as thanks be to God, the Archbishop of *Canterbury* is deprived of all dignity, and shall never have place againe in heaven, I meane in the Church of God, to domineere as he hath done.

Gent. Why is this Prophecy appointed to be read on Michaelmas day ?

Min. It is appointed to be read on Michaelmasse day, of purpose to pervert the meaning of our Saviour Christ, by misse-applyng to *Michael* and all Angels in the highest Heaven, the victory that Christ hath and daily doth, and will (every day more and more) give to true Christians, that doe follow him, fighting his battell against Antichrist.

Gent. I doe heare many finde fault with new orders that the Bishops have made, I pray you tell me what those orders are ?

Min. They have made an order that the Communion Table shall be turned to an Altar, as Pope *Sixtus* did, to usher in Popery, about the yeare of our Lord 264. and that Churchwardens shall present their Minister, if he doe not admonish the people to resort to him, and open their griefe of conscience, that they may receive the benefit of absolution; as appeareth by Bishop *Wren* his Booke of Articles, Chap. 4. Art. 22. and that no prayer shall be made in the Church for sick persons, but according to the order prescribed in the Service Booke;

Bishop *Wren* did binde the Churchwardens of his Diocesse, by an Oath, to present their Minister, if he did use any other forme of prayer.

Gent. What forme of prayer doth the service Booke prescribe for sick persons?

Min. It prescribeth no forme to be used in the Church?

Gent. What then?

Min. The Minister must goe home to their houses, and salute them, as the Masse-Priest doth, saying, *Peace be in this house, and to all that dwell in it;* and when he is come where the sicke person is, he must kneele, and reade three or foure lines of the *Letany*, and Lord have mercy upon us, and the Lords Prayer, till he comes to the last Petition, and hath read halfe of it, (*Lead us not into temptation*) the other halfe, (*but deliver us from evill*) he must leave (as the Masse Priest doth) for the Clark to reade; and then as soone as the Clark hath read it, the Minister must (as the Masse-Priest doth) skip over the conclusion, *For thine is the Kingdome, power, and glory for ever;* and in stead thereof, he and the Clark must read five versicles of a line or halfe a line long, and a short prayer, and an exhortation, and the Creed, and then absolve the sick person from all his finnes, in the Name of the Father, Sonne, and holy Ghost, and begins the absolution with an untruth, saying, that Christ hath left power to his Church, to absolve all sinners, that doe truly repent and beleve in him.

The truth is, that Christ hath not given power to his Church, to forgive finnes, and that there is no

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Church that doth take upon it to forgive sinnes, but the Synagogue of Sathan, the Church of *Rome*, and so many of the Lord Bishops, and of the Clergie of *England*, as are Popish, whose errour is grounded upon their misse-taking of the words of our Saviour Christ to *Peter*; *I will give thee the keyes of the kingdome of heaven*; and whatsoever thou shalt binde on earth, shall be bound in heaven; whatsoever thou shalt loose on earth, shall be loosed in heaven.

Gent. What is meant by the kingdome of heaven?

Min. By the kingdome of heaven, is meant the Church of Christ on earth, where Christ doth rule and raigne, by his word and holy Spirit, in the hearts and consciences of the Elect, and is commonly called the *kingdome of grace*.

Gent. What is meant by the keyes of the kingdome?

Min. By the keyes of the kingdome, are meant the grace and power that Christ gave to *Peter* and the rest of the Apostles, and their successors, to preach the Gospell.

Gent. It is written, *Luke 11. 52.* that Christ did reprove the Interpreters of the Law, because they did take away the *key of knowledge* from the people, what is meant by the *key of knowledge*?

Min. By the *key of knowledge*, is meant the opening and shewing the true sense and meaning of the Scriptures, whereby the people are brought to the knowledge of God, and of him whom he hath sent Jesus Christ.

Gent. It is written, *Mat. 23. 13.* that the Scribes

and Pharisees did shut up the kingdome of heaven against men: how did they lock and shut it up?

Min. They did lock and shut the people out of heaven, by their unfaithfulnesse and idlenesse in opening and shewing the true sense and meaning of the Scriptures, and by their false expounding and interpreting of the Scriptures.

Gent. Christ said to *Peter*, *Whosoever thou shalt binde on earth, shall be bound in heaven*; What is meant by loosing and binding on earth and in heaven?

Min. By loosing and binding on earth and in heaven, is meant the authoritie and power that Christ gave to *Peter*, and to the rest of the Apostles, and to every faithfull Preacher, (not to forgive sinnes) but to declare and pronounce forgiveness of sinnes to all that by their preaching shall be brought to true faith and repentance; and that as verily as forgiveness of sinnes, is declared and pronounced, by preaching, to them that doe truly repent and beleeve in Christ, so verily doth God, of his free mercy, forgive them their sinnes, for Christ his sake, and that as verily, as the wrath and judgements of God, are threatned to come on them that will not repent and beleeve in Christ; so verily, the wrath and judgements of God shall come upon them.

Gent. Goe on, I pray you, as you have begunne, to shew the new orders.

Min. Another new order is, that none at their Table shall talke of the holy Scriptures, nor of divine matters, and that Churchwardens shall present such as at their Table shall talke of the holy Scriptures,

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tures, or of divine matters, *Wren*, Chap. 4. Art. 31.

Gent. Out upon't, this is a most devillish order; God Almighty, deliver us from Lord Bishops: this order doth make my heart to rise against them.

Min. It is indeed, a most devillish order, and sheweth plainly, that if some of them might have their wills, they would forbid men to read the holy Scriptures at home in their houses, as in Churches they forbid the Genealogie of Christ, the Booke of Canticles, both the Bookes of Kings (save the eight first Chapters of the first Booke of Kings) and of Chronicles, and the Booke of Revelation, save some few pieces, that are appointed to be read for Epistles after the Popish manner.

Gent. Why will they not suffer the Genealogie of Christ to be read to the people?

Min. They have no warrant for it from God, but from the Pope, who saith, that ignorance is the mother of devotion: therefore the Genealogy of Christ is forbidden to be read, of purpose to keep the people in blindness, not able to see the truth of God, in fulfilling his promise to *Abraham*, and to *David*, that Christ should come of them, and of their seed, nor to see that Christ came not onely of *Abraham*, and of *David*, who were Jewes, but also of *Rahab*, and of *Ruth*, who were Gentiles, and that therefore Christ, is not a Saviour of the Jewes onely, but also of us Gentiles.

Gent. Why is the Booke of *Canticles* forbid to be read?

Min. It is also forbid, of purpose to keepe the people in blindness, not able to see the ardent love

and affection of Christ towards them, least thereby they should be stirred up to love Christ, and to be zealous of his glory, and to abhorre the Pope, and his Antichristian Religion.

Gent. Why are the Books of Kings and of Chronicles forbid?

Min. Because they doe shew, that godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaining the true Religion, and in suppressing Idolatry.

Gent. Why is the Booke of Revelation forbid?

Min. Because it sheweth that Antichrist shall be destroyed, and that Rome shall be set on fire, and ruined for ever; and that all that doe live and die in the Romish Religion, trusting to the Popes pardons, and their owne merits, shall drinke of the wine of the wrath of God, and be cast into the lake that burneth with fire and brimstone.

Gent. I doe wonder, that the godly Bishops, who in King *Edward* the sixt his time, did make the Service Booke, that they being godly, and so zealous of Gods glory, as they did lay downe their lives for the truth in *Queene Maries* dayes, that they did so pester the Book with such horrible blasphemies, lying fables, and popish errours.

Min. Wee are much bound to praise God for them, and to judge charitably of them, because they were but newly crept out of the pit of darknesse, the Church of Rome, and for want of a better, were glad to take the Masse-booke for their patterne. They were truly zealous of Gods glory, according to the measure of knowledge that God did give un-

to them, and did suffer martyrdom in *Queene Maries* time.

Gent. Wherefore did they suffer?

Min. They suffered for denying the Popes supremacy, and for denying the bread and wine in the Lords Supper, to be the body and blood of Christ.

Gent. I doe also wonder much more at our Bishops, many of them being great learned men, that they should suspend, imprison, and deprive, so many godly Ministers, for refusing to subscribe to the Service Booke.

Min. It is a signe that the true feare of God is not in them; for, if it were, they would not dare to doe as they have done.

Gent. Bishops have beene ever since the Apostles time; have they not?

Min. The name Bishop, was a common name, given by the Apostles to every Preacher of the Gospel, *1 Tim. 1. 3. Tit. 1. 7.*

From the Apostles time to the yeare of our Lord 334. there were in Rome (which is now the seat of Antichrist) thirty-three godly Preachers, commonly called Bishops, who suffered Martyrdom for the truth, under the Heathen Emperours; onely one of them did flee, and hide himselfe in the Hill *Soracte*, till the time of *Constantine* the first Christian Emperour, and then returned to Rome, and was the first Roman Bishop that escaped Martyrdom, and had a great living bestowed upon him by *Constantine*. So also had diverse other Bishops, whereupon many of them, (living in wealth) did in short time,

time, after the death of *Constantine*, grow idle and proud; especially, one of them, on whom *Constantine* had bestowed great revenues, which made him so proud and stout, as he did overtop all the other Bishops, not onely in Rome, but also throughout the whole Empire, and did alter, chop, and change, and adde his owne devises to the publick worship and service of God, and did make Canons for the establishing, and putting of his devises in practice, and through the power of Satan, by false doctrines, signes, and lying wonders, did seduce the Christian Emperours that succeeded *Constantine*, and drew them to acknowledge him the head of the Church, and vicar of Christ, which made him so proud and potent, as he did subdue and bring under the Emperours, and tooke upon him to excommunicate diverse of them, and to curse them, with bell, booke, and candle.

Henricus the Emperour, being excommunicated, came in submissive manner to be absolved, and (in the cold winter, in frost and snow) did waite at the Bishops gate, with his wife and childe, barefoot and bareleg, three dayes and three nights, before he could have audience.

Fredericke the Emperour, was made to hold his stirrop, and to lie downe on the ground for him to tread on his necke; and at length, the Bishop of Rome came to be the great red Dragon, *Rev.* 12. 3. and with his long taile of false doctrine, flattery, promises, and preferments, did draw the third part of the starres of heaven, that is, so many of the other Bishops, as were not found in heart, and did

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cast them to the earth, that is, drew them to be earthly minded, like himselfe, and to give over studying sound divinitie, and to joyne with him in studying how to supplant the Christian Religion.

Gent. From this that you have said, I doe gather, that they whom Christ, by his Apostles, did ordaine and appoint to Preach the Gospell, and not onely they, but also all that were in the primitive Church, lawfully called to preach the Gospell, were Bishops *de jure divino*, of divine institution. How long, I pray you, did they continue to be *de jure divino*?

Min. They continued to be *de jure divino*, till they came to be Antichrists, that is, adversaries to Christ, then they fell from being Bishops, *de jure divino*, of divine institution, and came to be Bishops *de jure Pontificio*, of the Popes institution, who is therefore called *Pater Patrum*, the Father of the Fathers, meaning the Bishops, therefore to distinguish the Bishops, that are *de jure Pontificio*, of the Popes institution, from the godly Bishops, that were *de jure divino*, of divine institution, they commonly called Prelates, or Lord Bishops.

Gent. Why are they called Prelates?

Min. The word, *Prelati*, Prelates, commeth of *preferor*, to preferre: therefore they are called *Prelati*, Prelates, because they are preferred, and doe preferre themselves, before and above their brethren and fellow Ministers.

Gent. Why are they called Lord Bishops?

Min. They are called Lord Bishops, because they doe Lord it over their brethren, and over Gods heritage, 1. *Pet.* 5. 3. and have been the chiefe supplan-

ters and persecuters of the Christian Religion, ever since the title of Prelates and Lord Bishops was given unto them.

In *Queene Maries* time, bloody *Bonner*, Lord Bishop of *London*, and *Gardner*, Lord Bishop of *Winchester*, were fierce and cruell, like Dragons, in shedding Christian blood, and in supplanting the Christian Religion, planted by King *Edward* the sixth, till God in mercy, did bring *Queen Elizabeth* to the Crowne; then, when in her first Parliament, the House was about to establish the true Religion, the Lord Bishops that were of the House, being nine in number, did stand up to cry it downe, and to have the Romish Religion continued; but thanks be to God they prevailed not.

When *Queene Elizabeth* came to the Crowne, few or none did study Divinity in the Universities, therefore Tradesmen (such as were of honest life and conversation) were made Ministers to read Service, and in stead of Preaching, to read Homilies, till the Lord Jesus (in his good time) did thrust forth Labourers into his harvest, out of the Universities, who did discover the Popish errors, wherewith the Service Booke was pestered, and the unlawfulness of the Romish Ceremonies. Then the Lord Bishops (who till then were quiet) did bestirre themselves to disturbe the peace of the Church, and to bring in a cursed division; according to the words of our Saviour Christ, *Luke 12. 51. Thinke you that I came to give peace on earth? I tell you, nay, but rather division*; which cursed division hath continued ever since, and in every Parliament since that time till now,

now, when humble Petitions were made for Reformation, the Lord Bishops onely, and such as were seduced by them, and made to beleeve that the Ceremonies were lawfull, and that there was nothing in the Service Booke contrary to Gods Word, did bend all their forces against Reformation.

In the latter end of *Queene Elizabeths* Reigne, when shee began to be sickly, and not like to live long, then Doctor *Bancroft* Lord Bishop of *London*, knowing that King *James* was to succeed her, and fearing that his Majesty would reforme things amisse in the publick worship and service of God, and in the government of the Church, did License a Booke written by a Jesuite that he kept in his house, wherein it was written, *that it was in the Popes power, as a gift appropriate to Saint Peters chaire, to depose the Kings of England, and to give authoritie to the people to elect, choose, and set up another.*

As then, so now, it is thought, that the Archbishop of *Canterbury* fearing this Parliament, hath devised an oath, to stirre up so many as he can, to resist the Reformation, that many doe pray for, and hope to see, to the glory of God.

Gent. There was a little Booke written of late, and dedicated to the House of Parliament, that had most of those things in it, that you have spoken of, concerning the Service Booke and the Bishops.

Min. There was so, but the Author whereof is much grieved every time that he doth thinke upon it, because it was dispersed without his consent, and printed false, by putting in & leaving out of words, so as it was not fit to be presented to the House of Parliament.

Gent. It made mention of Judgements that God hath shewed upon the Church; I pray you shew me what those Judgements were.

Min The most remarkable, and fearefull Judgement, was shewed on the Parish Church of *Withcombe*, in *Devonshire*, being a very faire Church, newly trimmed, having a very faire Tower, with great and small Pinnacles, one of the famousest Towers in the West part of *England*.

On the 21. of *October* 1638. in service time, was heard a fearefull Thunder, much like the noise or report of great Cannons, and a most strange and fearefull darknesse, and a strong loathsome smell of brimstone; and a fearefull blast, that stricke in at the North side of the Tower; and tearing through a strong stone wall, came into the Church, through the highest Window, and tooke with it a great part thereof, and with a mighty power stricke against the North side wall of the Church, and did batter and shake it very much; and went towards the Pulpit, and in the way tooke with it the Lime and Sand from the wall, and grated the wall, and defaced it, being newly whited; and tore away the side Deske of the Pulpit; and coloured the Pulpit blacke, and left it moyst, as if it had beene newly wiped over with Inke.

There was also a most fearefull Lightning, which did affright the people, and scalded them so, as the most part of them fell downe, some on their knees, some on their faces, and some one upon another crying.

The Ministers wife had her Ruffe and linnen next her

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her body burnt off, and her body grievously scorched.

One Mistris *Ditford* sitting in the Seat with her, had her Gown, two Waist-coats, and her linnen next her body grievously scorched.

Another woman running out of the Church, had her Cloaths set on fire, her body scorched, and her flesh torne on her backe in grievous manner.

One Master *Hill*, a Gentleman, had his head smit against the wall, and dyed the next day.

Sir *Richard Reynolds* Warriner, had his head cloven, his skull rent in three pieces, whereof two fell into the next Seat, the other fell in the Seat where he sat; his braines fell intire and whole into the next Seat behind him; his Blood dasht against the wall; some of the skin of his head, flesh, and haire, to the quantitie of an handfull, was carried into the Chancell, and stucke fast upon one of the Posts, betweene the Church and the Chancell; his Body was left in the Seat, as though he had been alive, sitting asleepe, and leaning upon his elbow, resting on the Deske before him, with the forepart of his head and face whole.

A man that sat next unto him, in the same seat was scalded, and burnt all over, on that side next unto the Warriner.

In the second Seat behind the Warriner, a man was in a most grievous manner burnt, and scalded all over his body, so as he was all over like raw flesh, and lived in great misery about a weeke.

A dog neere the Chancell doore, was whirled up three times, and fell down dead.

Some seats in the body of the Church were torne up, and turned up-side downe, and they that sate in them had no harme, notwithstanding that they were throwne out of them into other seats, foure or five seats higher.

About the number of eight boyes, sitting about the rayles of the Communion Table, were taken up and throwne on heapes within the rayles, and had no hurt.

A man sitting on the Church Beere, at the lower end of the Church, had the Beere torne in pieces under him, and himselfe throwne into a seat by the wall and had no hurt.

A beame broke in the middle, and fell betweene the Minister and the Clarke, and hurt neither.

The Church was very much defaced, and torne, and a great stone neare the foundation, was torne out and removed.

Stones were throwne out of the Tower, as thicke as if there had bin an hundred men throwing them, some of such weight and bignesse, as no man was able to lift.

One of the Pinnacles of the Tower was throwne downe into the Church.

A very great stone was thrown from the Tower, over the East end of the Church, and over the Churchyard, and over an hedge into a Close.

Another great stone was throwne an hundred yards from the Church, which sunke into the Earth so farre as it could not be seene.

A Bowling-Alley neare the Church-yard, was turned up into pits and holes.

A Wine-Taverne neare the Church, had the side next the Church torne up, and the covering carried off; and one of the Rafter's broke into the house.

A little before night, some were sent into the Church to fetch out the dead bodies, who found a couple of little children, walking chearefully, hand in hand, and seemed by their countenances, that they had been nothing affrighted with the fearefull sights that they saw, nor with the lamentable crying of the people, nor to have cryed because their mothers were gone.

On *Whitsunday* last, 1640. in the Parish of *Anthony in Cornwell*, when the people were kneeling at the Communion, great claps of Thunder was heard, as though divers Cannons had been shot off at once; and extraordinary and most fearfull flashes of Lightnings, and a terrible and unspeakable strange sound, to the great amazement of the people; and when the Minister was turning towards the Communion Table to give the Cup, after he had given the Bread, he saw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unspeakable sound, and had no hurt, save that the outside of one of his legs was scalded.

Presently after that, diverse balls of fire came into the Church, and stricke one *Ferdinando Reepe* on the sole of his left foot, with such violence, as he thought his foot had beene split in pieces, and was for a while deprived of his senses.

One *John Hodge* was stricken in the knees, and thighs, and lower part of his body, so as he thought every part of his body to be unjoyned.

One

One *Dorothy Tubbs* was stricken so, as she thought her legs and knees were stricke off from her body.

One *Anthony Peck* was fearefully struck in all the lower parts of his body, so as it seemed as dead; and felt the water in his bladder, as it were boyling hot, and thought that he had beene shot thorow, and was lift up from kneeling; and set upon the form by which he kneeled.

One *Susan Collins* was struck in the lower part of her body, so as it seemed to her, to be struck off from the upper part, and was scalded on the wrist on the right hand.

A great fire, farre redder then any Lightning came into the Church, and struck one *Nicholas Shelton* on both sides of his head, as though he had been struck with two flit stones, & did shake his body as though it would shake it in pieces, whereby he lost his sight and his senses.

One *Roger Nite*, was stricke on the back bone, on the right side, and on the ankle on the inside of his left legge; so as for a while he was not able to stand.

After the fire there was heard in the Church, as it were the hissing of a great shot, and after that a noise, as though diverse Cannons had been shot off at once, to make one single and terrible report.

The noyse did not descend from above, but was heard and seemed to begin close at the Northside of the Communion Table.

After this fire and noyse, then followed a loathsome smell of Gunpowder, and Brimstone, and a great smoake.

The

The Church had no harme; save that seven or eight holes and rents were made in the wall of the Steeple, some on the inside, and some on the outside, and impressions on the stones in diverse places, as if they were made by force of shot, discharged out of a great Ordnance, so as in diverse places, light might be seene through the walls.

In this storme was no body kill'd, save one dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

As soone as this fearefull storme was over, they that were weake, not able to stand, were (through the mercy of God) restored to their strength; and they that were franticke, to their senses; and he that was blind, was restored to his sight; and came all to the Lords Table, and received the Wine, and went all safe home, praising God; and returned all in the afternoon, to give God thanks.

Besides, the fearefull signes of Gods wrath shewed on Churches, diverse strange and fearefull sights have beene seene in the Ayre, and on the Land.

The like we read were seene in *Germany*, and in other Countries beyond the Sea, a little before their warres and ruine began: Therefore pray heartily for the King and his Councell, and for the whole House of Parliament, that all may joyne together in the feare of God, to reforme what is amisse, especially, in Gods Worship and Service, and that in time, before the wrath of God be kindled.

Gen. These fearefull judgements doe shew, that God is not pleased, but much offended with the publick worship and service, which is prescribed unto

his holy Majesty, in our service booke, therefore I have no heart to come into the Church, till the service be all read.

Min. Doe not refraine, but come into the Church, and there doe as the godly in *Ierusalem* did, and as the three godly children, and *Ioseph* of *Arimathea* did.

Gent. What did the godly in *Ierusalem*?

Min. When they saw that the chiefe of the Priests, and of the people, did bring the abominations of the heathen into the publick worship and service of God, and so polluted the house of the Lord, *2 Chron.* 36. 14. they did not refraine, but came and brought their Sacrifices, and did mourne and cry unto God against those abominations; so doe you come and offer unto God your sacrifices, of prayer, of praise, and of thanksgiving, and mourne, when you see the Minister and people, doe after the abominations of the Church of Rome, and cry unto God against those abominations.

Gent. What did the three godly children?

Min. They did not goe about to pull downe the golden Image, that *Nebuchadnezzar* had set up, but did refuse to worship it; so you ought not to goe about to put downe that which publick authoritie hath set up; as some, to keepe the Minister from being heard in reading the Service, did sing aloud, so as he could not be heard, and was faine to give over. In stead of singing, they ought rather to have mourned and cry in secret unto the Lord, and to joyne with the Minister and the Congregation, save onely in those things wherein they doe after the abominations of the Church of Rome.

Gent.

Gent. If we doe so, wee are sure to be complained of to the Bishop.

Min. When you are complained of, and brought before the Bishop, doe as the three godly children did, when complaint was made of them to *Nebuchadnezzar*, they answered boldly, saying, *O Nebuchadnezzar, wee are not carefull to answer thee in this matter; For, behold, our God, whom wee serve, is able to deliver us from the hot fiery furnace, and he will deliver us out of thy hand O King. But, if not, be it knowne to thee, O King, that wee will not serve thy Gods, nor worship thy golden Image:* So doe you, when you are presented, and brought before the Bishop, be not afraid to speake, but tell him boldly, with reverence, that you will not doe after the abominations of the Church of Rome, as he would have you. If he cast you into prison, take it patiently and chearefully, as the three godly children did, when they were cast into the hot fiery Furnace.

Gent. What did *Ioseph* of *Arimathea*?

Min. He did not goe about to take downe the body of Christ, till he had beg'd and obtained leave of *Pilate*; whose example serveth to teach all Christians, that in things concerning the authoritie of the Magistrate, they ought to acquaint him, and aske his leave before they attempt any thing.

Gent. I thank you for your good counsell, The God of all grace, direct all the Nobles, Knights, and Burgeses, of the house of Parliament, to goe to our gracious King *Charles*, as *Nehemiah* did to *Artaxerxes*, and *Hesler* to *Ashueross*, that thereby they may finde

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such grace with his Majesty, as *Nehemiah* found with
Artaxerxes for *Jerusalem*, and *Hester* with *Ashuerus*
for her selfe and the *Jews*.
Min. Amen, Amen, for *Christ Jesus* his sake.

Lawes. HAWKES.

F I N I S.

And thus I have done my duty
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